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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LII. CHICAGO, FEBRUARY 11, 1904. NUMBER 24

I BELIEVE in God, I believe in man, I believe in the power of the spirit, I believe it is a sacred duty to encourage ourselves and others; to hold the tongue from any unhappy word against God's world, because no man has any right to complain of a universe which God made good, and which thousands of men have striven to keep good. I believe we should so act that we may draw nearer and more near the age when no man shall live at his ease while another suffers. These are the articles of my faith, and there is yet another on which all depends—to bear this faith above every tempest which overfloods it, and to make it a principle in disaster and through affliction.

—*Helen Keller.*

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

A National Appeal

The following appeal has been issued from Washington in behalf of the American Bible Society, signed by eminent public men from all sections of the country:

The American Bible Society for nearly eighty-eight years has pursued its single aim of circulating the Bible without note or comment in this and all lands. For this purpose it has been concerned in securing translations of the Scriptures in nearly one hundred languages. It sustains a close relation to the Christian churches of the United States as the ally and helper of their mission work at home and abroad, and as such deserves and receives their support. But, in addition, the effect of its labor has been very marked upon our whole civilization. To have circulated, as it has done, seventy-two million Bibles, Testaments or portions thereof, is to have powerfully contributed to the moral health of the world. The social fabric of modern states has no surer foundation than the Bible, especially in a republic like ours, which rests upon the moral character and educated judgment of the individual.

No thoughtful man can doubt that to decrease the circulation and use of the Bible among the people would seriously menace the highest interest of civilized humanity.

Inasmuch as the work of the Society is in danger of being seriously crippled from lack of funds, its appeals for aid should meet generous response from all who love American institutions. We owe a debt to the Bible which can be partly paid now by carrying forward this great undertaking with increased vigor.

THEODORE ROOSEVELT	GEORGE B. CORTELYOU	F. M. COCKRELL
GROVER CLEVELAND	JOHN HAY	R. A. ALGER
MELVILLE W. FULLER	JOHN W. FOSTER	JOHN DALZELL
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JAMES WILSON	THOMAS R. BARD	

See Editorial, "The American Bible Society" in Last Week's Issue, Feb. 4, also Editorial Note, Page 380, of This Issue.

UNITY

Volume LII. THURSDAY, FEBRUARY 11, 1904. Number 24

Two hundred thousand dollars is said to be the openly announced cost of a United States senatorship in Maryland. He who has not that amount of money to contribute to the campaign fund need not apply.

The *Church Economist* for February devotes generous space to a suggestive symposium on the safety of churches in case of panic and fire. The inquiry is of course suggested by the Chicago catastrophe, and church trustees and ministers will do well to send for a copy. It is published at 31 Union Square, West New York. By the way, the same paper contains interesting details of the men's large Bible classes for which the City of Rochester seems noted.

A newspaper item says that J. Ogden Armour has recently won one hundred and fifty thousand dollars in the Chicago wheat pits. Here is a conundrum for the senior class in economics: where did that one hundred and fifty thousand dollars come from,—out of the pockets of the farmers who raised the wheat, out of the pockets of the consumers who will eat the wheat, or did it come out of the pockets of the other fellows who are busy preying the one upon the other in the wheat pit?

A Presbyterian church in Buffalo gathers the little children for the Sunday-school on stormy Sundays in a church conveyance. It is the settled custom of kindergartens and other private schools in cities to bring and return the children in their wagonettes. The latest movement in public school work in the country is to use the wagon and concentrate the schools. The tardiness of this Sunday innovation shows how neglectful, if not contemptful, even church people are of church privileges. Why not provide for regularity and promptness where it is assumed that fundamental training is involved?

Hurrah for the flag that did come down! The United States has vindicated its high promises to Cuba. In lowering the stars and stripes from over its last foothold and retiring amid the plaudits of the natives and with the benedictions of the President, it has set an example for all the nations and rebuked the sordid diabolism that so often reiterated in the dark days of our humiliation, "When once the flag is raised it must never be taken down." Well does the *Chicago Evening Post* say:

"Floating high above the flags that represent inglorious conquests flaunting before the eyes of weaker peoples will ever wave, in the estimation of enlightened humanity, the flag that comes down where and when it would be morally wrong not to lower it."

The *Church Economist* figures out the danger line in church membership in this wise: It discovers that the average church contribution in American protestant churches is twelve dollars per capita, and two thousand dollars is the minimum income of a church that can live to efficiency. This makes one hundred and fifty members represent the danger line. Our exchange does not say what next, or what then. It is obvious that there are thousands of churches in our smaller cities and railway stations that are trying to live below this dead line, whereas if they but threw away their denominational pride and joined hands with their religious neighbors, still preserving, if they must, their orthodox safety bounds, they could establish a neighborhood church above the danger line and become a power in the community.

All fair-minded citizens, irrespective of party, recognize in W. H. Taft an American citizen who has won for himself an enviable reputation for executive ability, dignity of character and loftiness of motive. He did, perhaps, all that any man could do in the Philippines to repair the damages done by his predecessors and to make right that which began in a great wrong. So long as there must be a "Secretary of War," we are glad to have the position occupied by so eminent a civilian, but in common with all friends of peace and believers in democratic simplicity, we hope that his good sense will counteract a certain tendency to gold lace, brass buttons and cavalry trumpets that is painfully manifest at the nation's capital in these days. The business of official killing will never stand in its grim hideousness in the minds of the young until the relish for military parade is discouraged and the fell amusement of playing at war becomes disreputable.

The appointment of "Doc" Jamieson as naval officer in the Custom House service of Chicago is an insult to the Navy, an indignity to the business men, a defiance to the churches and all ethical workers who stand for civic integrity, and a standing reproach to the administration. That "machine politics" of the basest kind has been the "doctor's" vocation for many years is known to all save those who have profited by his nimble practices. The administration had already disappointed the friends of civil service by the removal of Gen. H. H. Thomas, a faithful and efficient incumbent, from the appraiser's office in this city, in order to make room for a politician to whom an Illinois senator owed a "debt." It is much to be regretted that President Roosevelt has followed up this indignity to civil service reform by a second offense

in so short a time and in the same department. We had sincerely hoped that better information and timely warning might save us from this blunder and humiliation, but as we go to press we learn that the appointment has become a fact.

The labor unions are now exposed to a more severe and general criticism than ever before, and they themselves have brought on the fire by the persistent violence tolerated if not perpetrated by their members in times of strike, by their persistent disregard of the rights of the innocent but most suffering third party, the public, and sometimes by their untimely and intemperate demands. If they do not wish to forfeit the respect and confidence of the public entirely they may well take example of John Mitchell, one of their honored leaders, who recently refused an increase in salary of two thousand dollars per annum. If labor unions can preserve a degree of considerate altruism they may continue important factors in the solution of one of the most perplexing questions of modern times,—the adjustment of capital and labor,—an adjustment that can never be secured by the tactics of war. It is not to come by the triumph of one party over another, but by mutual sacrifices and a mutual recognition of their common interests.

There seems to be a significant lack of newspaper information concerning just what happened recently to that engine of destruction, the battle-ship Iowa, but it appears to have been something serious. Two of its big guns seem to have blown their own nozzles away while playing at war. This "accident" carries with it an ominous suggestion that the modern war ship, with its high explosives and complicated machinery, is at best a most costly experiment in mechanics and that no one knows just how it will behave in actual service. There is large ground for the suspicion, even among experts themselves, that one of these modern inventions is quite as much in danger of suffering from internal injuries as from external assault. Would it not save money if the government were to put a high fence around a tract of country forty miles square out in New Mexico where land is cheap, and there carry on its experiments with high explosives and steel guns, where they could blow off muzzles at the minimum cost of money and of lives, and then, if must be, put the tested article into battle ships?

Apropos to our editorial in last week's issue on "The American Bible Society," we have had various inquiries for further information concerning the "National Appeal" commented upon. In order to satisfy that curiosity and to further enforce and justify the editorial of last week, we present this week a fac simile reproduction of the slip in question on our second page. In further exemplification of our editorial we would call attention to the item from Boston, published among the telegraphic dispatches of the Chicago papers last Sunday morning, stating that Professor Moulton had the day before said to a Boston audience that the prevalent editions of the Bible resemble a "divine scrap book," so inadequate and misleading is the typographical setting in the current editions of the Bible. Our readers will please remember that our strictures were not against Bible societies engaged in the multiplication of versions and distributing the same among any peoples to whom the Jewish and Christian scriptures are unknown, but against the society that contends for an obsolete version in a land already flooded with Bibles and with money to buy better versions than the Bible Society offers.

The visit of Benjamin F. Trueblood to Chicago last week was a timely as well as an efficient one. Mr. Trueblood is the Secretary of the American Peace Society and the Editor of the *Peace Advocate,* a learned man, profoundly versed in the history as well as the logic of of the peace movement. He came to speak before the Twentieth Century Club. He spoke also before a special meeting of the Chicago Peace Society on Saturday night last at the Women's Club Rooms, and on Sunday evening addressed a goodly audience at All Souls Church on "The Federation of the World." This last address, the only one heard by the writer, was packed with startling facts and figures. It was both earnest and entertaining, eloquent and convincing. Mr. Trueblood is fairly in the higher lecture field and he ought to be sought far and near, for he has a message to give. Notwithstanding "wars and rumors of wars," the hearts of the people are fixed on peace. It was an interesting coincidence that during the sojourn of this apostle of peace in Chicago an International Arbitration Society was formed with a goodly array of officers, the name of President James of the Northwestern University leading them as President. There is high work for such a society.

The heart of humanity goes out to Baltimore, the beautiful city so enwreathed with a history that was quaint, heroic and encouraging. The challenge to the human heart is sure of immediate response, but there is a challenge equally imperative to human ingenuity and constructive science. Evidently the last word has not been said concerning the construction of a modern city. "Fireproof" is a word once more of ambiguous meaning. Probably the verdict will be that it was not the buildings that were combustible but the many stores of inflammable contents. May not the solution be to suburbanize the great store houses of the world? If the counting houses of great commercial enterprises must necessarily be concentrated, with the present facilities of telephones, telegraphs and pneumatic tubes, is there any reason why the shipping houses, and even the retail houses, the great "emporiums of fashion" which ladies delight to visit, should not be beyond the reach of fire calamities of the Baltimore type, out in the open country? Perhaps a delightful ride towards the suburbs will yet prove a greater attraction than a dive into the murky center of the city. America has plenty of room to spread its cities. Perhaps the new municipal engineering will point in that direction. Meanwhile

our sympathies go out to the sufferers who in their suffering reveal once more in a striking manner the underlying harmonies and sympathies that bind the world in one.

There is much in a name. When it comes to the domain of philosophy, theology, and social economics, a rose would not smell as sweet with another name. For instance, the word "anarchy" carries a significance altogether odious, and its true representatives are assumed to be the degenerates who, out of disordered lives and incoherent thinking, have outraged the laws of nature written within, as well as the statutes written without. But when we speak of "individualists," who advocate the minimum of law and the maximum of self-government, with Emerson, Herbert Spencer and Tolstoy (not to enlarge the list) taken as representatives, the philosophic systems involved become quite respectable. Again, the word "socialism" is in many quarters a red rag representing all kinds of malignant forces; but when the phrase is "co-operation" and "combination," as opposed to "competition" and "speculation," the same thing appears under a very different guise, and those who dread the first mentioned word rejoice in every movement that increases the common wealth and adds to the efficiency of the social compact. Many of those who dread the word "socialism" will rejoice to know that, according to the latest compilation, there are 22,512 co-operative societies in Germany, nearly 1,400 of which were organized within the last year; that Holland has 214 co-operative women's guilds; that Denmark has 900 distributive societies with a membership of 150,000, transacting an annual business of some $7,000,000; that in this country 150,000,000 pounds of butter were made last year on the co-operative plan; that in Hanover last year there were 95 co-operative associations engaged in the handling of eggs alone, doing a business of from one thousand to twenty thousand dollars each. These figures we take from the *American Co-operator* for February 6th, the last issue of the well packed little weekly to be published at Lewiston, Me. It is the old story,—a paper too good to live,—and the management announces a probable suspension for a space of three months, during which time "all our energies will be devoted to the raising of money for the support and endowment of a paper worthy the educational work in hand." Let us hope that the dream may be realized and that when next the *Co-operator* appears it will be from a Boston office worthily backed in its advocacy of brotherhood in business.

Fabian Theology.

Fabius is the greatest strategist of all history. He wore out the Carthaginians by not doing it; he was a persistent postponist; he has lent his name to a society that has become famous in England in the field of sociology. If a Fabian Society in theology were started there are reasons to believe that the movement would at once become very popular. The time was when the progressive man in the creed-based churches was at a disadvantage. He was on the defensive. There has come a time when, if he would save his life, he must speak out and stand up, and, if need be, move out. Now in most of the leading orthodox churches, in the north at least, the tables are turned and it is the conservative that is at a disadvantage. The conservative still leads the majority when it comes to a vote, but he realizes that public sentiment is not so much against him as indifferent to him. He knows that the progressive minister has immense strategic advantages in public estimate, in the backing of culture and the re-enforcements of science. So decided is this advantage of the liberal minister in the orthodox churches that his attitude of defiance and spirit of reform are in danger of giving way to strategy and the tactics of postponement, awaiting the still better day. So that now we hear of the liberal ministers inside the denominations grouping themselves together, developing a common understanding, discussing hot questions among themselves behind closed doors. Yielding to the arguments of policy and the apparent strategic advantages of postponement, enjoying a degree of fellowship and companionship among themselves, inside of their denominations, there seems to be less necessity, disposition, or courage to shake hands across the theological chasms or to move directly in the interest of co-operations across old theological battle lines, in defiance to denominational boundaries, —not because these things seem less desirable, but because they seem more desirable and because there is reason to believe that greater speed will be acquired by less haste.

There are many facts we might adduce that would go to prove this growing Fabianism in theology, but we forbear in order that we may point to a few facts which would indicate that the era of more open speech and more frank confession is near at hand. Witness first the way in which President King of Oberlin College in the "Professor's Chair" in the *Congregationalist* for January 26th answers the following questions:

"1. What is the difference today between the theology of a liberal Trinitarian Congregationalist and that of a representative constructive Unitarian?

"2. Has the dogma of the metaphysical Trinitarian any practical ethical value? If not, ought it not to be frankly dropped from our ecclesiastical thinking?"

We have not room to give the Professor's answer. Suffice it to say that it represents, as all the utterances of Professor King do, an astute mind, subtle insight, and a delightful candor, and that he has called to his aid one of the most discriminating paragraphs of James Martineau, which he quotes with approval. And still further, that his answer is such as probably neither the "constructive Unitarian" nor the "liberal Trinitarian" would accept as an adequate representation of his position,—not because his statement of the positions is too broad, but because it is not broad enough. Each one would probably want to lay claim to some of the assumptions credited to the other. Professor King

is confessedly the representative of a large and growing class of ministers inside the orthodox churches.

The second class of facts are of a more tangible kind. The discussion growing more and more frank and open, particularly in New England, as to a possible reunion of the dismembered wings of Congregationalism, recently became dramatic and striking when a theological feud of nearly one hundred years was ignored by the Rev. Mr. Gordon, pastor of the Old South Church (orthodox), and Rev. Mr. Eells, pastor of the First Church of Boston (Unitarian), exchanging pulpits. Less dramatic but still significant was the recent exchange in Detroit between the pastors of the Universalist and one of the leading Baptist churches of the city, evidently to the satisfaction of both congregations. In the same city on Thanksgiving Day the Union Meeting represented a wider unity than we remember ever to have noticed before; for a Catholic priest, a Jewish rabbi, a Universalist and a Unitarian minister lengthened out the orthodox line and made the fellowship complete.

The Fabian tactics has much to commend itself to those who talk of "organic union" or who expect liberation by legislation. The better and deeper fellowship will not come in that way. Courage comes by doing. If the ministerial brotherhood would *talk* less about fellowship and practice it more, the laity who wait upon their leading would understand the situation more readily. Now that Doctor Gordon has paved the way, we wait to hear of an exchange between Dr. Moxom and Dr. Crothers, Washington Gladden and Charles F. Dole. This exchange will not be interpreted as ecclesiastical rebellion, but as spiritual communion, an open confession of the common life that now exists, the common hopes and emotions that now bind in tenderest communion those who are widely separated by the traditions of the sects.

The result of this openness and directness will be followed, if we mistake not, by a more hearty cooperation in civic duties and municipal reforms in large cities, and more deaths of the anæmic sectarian churches in little towns and a coming together with new life and effective vigor on the common grounds of union, neighborhood and people's churches. All over our country there are little hamlets of less than two thousand souls who are trying to keep alive three, four or more protestant sectarian churches, all of which are, in the words of the hymn, "living at a poor dying rate," whereas, encouraged by the example of Doctors Gordon and Eells, they might come together and enjoy their religion in a church that would indeed be a home of the spirit, a center of ethical life, of humane sympathies and sacred consolations.

The Future Church.

Washington Gladden has secured a peculiar place among the religious thinkers and writers of the day. His ability has been shown in so formulating radical doctrine—the doctrine of free thought and progress—as to appeal to the conservative element; and rarely to shock, even while expressing views not familiar to his readers. In the orthodox Congregational church, he is one of the leaders toward a larger fellowship, on a broader basis. In the *North American Review*, not long ago, he discussed the present and future of Christianity, with a freedom that may not be so acceptable as his sociological writings. He finds that there are five hundred millions of professing Christians in the world; but he does not see in any direction a condition of religion that is cheering. The Greek church means nothing more than spiritual paralysis—a union of church and state, involving ostracism and disfranchisement of free thought. Hypocrisy, of course, follows in high places, with intellectual blight in common places. The condition of the Roman Catholic church Dr. Gladden holds to be much more hopeful. It has been evolutionized by circumstances outside its own control. Its divorce from the State is pretty nearly complete, and the result has been a mighty moral leavening. It has even become a salutary force in our national life. Mr. Gladden means doubtless by this that the Catholic church, by its stand on such questions as divorce and marriage, is doing much to preserve the family.

Turning to Protestant Christendom, he finds it convenient to consider that sort of progress which has gone on outside the church, and largely in spite of the church—that is, the development of a scientific spirit of research and judgment. This began about a half century ago; and although it has not completely changed the church frontage, it has broadened the outlook of the intelligent leaders. That which was heresy in 1870, or even 1880, is now orthodoxy. The trust of the church, says Dr. Gladden, is "no longer in an infallible book." "The arsenal of its terrors has been deprived of much that was once a chief reliance; censure and coercion can no longer be profitably employed."

Yet Dr. Gladden is sure, and we are equally sure, that the church is stronger, not weaker, with the people, in its capacity for doing good. Elaborate creeds have disappeared; and others their owners cannot tell what to do with. The metaphysical puzzles are no longer believed, and the results of belief are no longer credited. It is well understood among those who are the recognized leaders of Christian thought "that the essence of Christianity is personal loyalty to God and obedience to his law of love." This is a just statement of the evolution of the past century. Stated in other terms, it is an absolute revolution from backward-looking to forward-looking. The ideal creed, as well as the ideal life, is before us and not behind us—precisely as in the civic field we no longer try to make our governments a reconstruction of the democracies of Greece, or of the theocracies of Judea.

Of the future church, what can the writer say? What dare he say? Most certainly we are not going back to reconstruct a lot of theological puzzles; to affirm guesses as to God's Being and Will; or to posit our guesses as irrefragible truths. We have not only a new creed, but we have a new sort of creed. We are paying very little attention to heaven and hell;

and we are organizing and laboring for salvation in the world that now is. Let us understand that the change is potent, and overwhelming. The church stands at the present moment at this point; it proposes to demonstrate, not that Christian doctrine is the sole and total inspiration, but that Christian morality is the only foundation of social order; and that society will never be at peace until it rests on this foundation. "The ground of our hope for the continuance and prevalence of the Christian religion lies in the conviction that it will be able to make good this claim." The coming struggle for human progress, that is human salvation, is a social problem; and the church and state and school must vitally participate and co-operate. E. P. P.

THE PULPIT.

Christ in Hades.

A Study from Stephen Phillips.

A SERMON DELIVERED BY JENKIN LLOYD JONES IN ALL SOULS CHURCH, CHICAGO, FEBRUARY 7, 1904.

Being put to death in the flesh but made alive in the spirit, in which also he went and preached unto the spirits in prison that aforetime were disobedient.
I. Peter III. 18-20.

For unto this end was the gospel preached even to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit.
I. Peter IV. 6.

My texts are taken from the so-called First Epistle of Peter, one of the belated books of the New Testament, the date of which, the editors tell us, cannot be earlier than about 65 A. D.,—that is, thirty or more years after the death of Jesus. Time enough for the busy mind of man to concoct many theories and to elaborate many schemes; and still more time for the devout imagination, unhindered by the scientific habit or the critical sense that goes therewith, to breed miracles and marvels, visions and conquests innumerable, to drape the memory of the lamented leader, who gathered about him such enthusiastic following, whose personality was so contagious, but whose brilliant career was brought to such a grewsome and untimely end, with untold wreaths of supernatural flowers.

In this, one of the latest books of the New Testament, then, we come upon the mystical words of my text, which have an uncanny suggestion, scarcely hinted anywhere else in the New Testament, certainly unparalleled.

What did this writer mean by speaking of Christ's going in the spirit after being put to death "to preach unto the spirits in prison"? Whatever he meant, he recurs to it again a few verses farther along, in my second text, when he speaks of the gospel as "preached to the dead as well as to the living." These are the darkest of many of the dark sayings in which the New Testament literature closes,—sayings indicating that a vast and complicated system of theology was already forming; that the Nazarene carpenter was already seized upon by the psychological law of the human mind which persists in mythologizing its heroes, and clothing its saints with garments woven in the looms of the miraculous. The human heart in the simplicity of its devotion then knew no better way to express its adorations than by crowning its saviors with the garlands of supernaturalism, and that tendency is manifest in the adulation given to modern as to ancient leaders.

What did this writer mean by my text? We might never have known had it not been for the light thrown upon it by the scholars who have looked into early Christian history.

From the Apostolic age, that is from the lifetime of those who knew and followed Jesus in the flesh, there is a historic chasm in Christian history estimated at from sixty to one hundred years, in which there remains no scrap of contemporary record; not a line to tell of the vicissitudes, physical or spiritual, the mental or emotional life of the infant movement. But when we do come upon the earliest writers,—Ignatius, Polycarp, Justin Martyr, Irenæus and the others, all of whom belong to the Second Century A. D.,—we find sufficient evidence that the unrecorded years must have been full of mental and spiritual activities. Those unrecorded Christians of the first and second generations after the Jerusalem tragedy were busy in making theologies, creeds, ceremonies, and social compacts in which to house the new movement, with which to clothe the new spirit, and, as they fondly hoped, to adequately interpret the mighty potency set free in the career that began at Nazareth and ended three years hence on Calvary.

When we come to these earliest historians of Christianity, the falsely called "Apostolic Fathers," we find the comment that explains the dark sayings of our texts; the suggestion has beaten itself clear into a clearly stated and, apparently, universally believed dogma which taught that, during the interim between the crucifixion and the alleged resurrection, during the three days that the body lay in the tomb, the spirit of the supernatural Christ went below into Hades, visited the abode of the damned, and there offered them the terms of ransom, so that the lost who had gone to perdition through no fault of their own might have an opportunity to avail themselves of that scheme of salvation made possible to men through the sacrifice on Calvary.

I have a book in my library written by Prof. Frederick Huidekoper, an old teacher of mine, entitled "The Belief of the First Three Centuries Concerning Christ's Mission to the Under-World." It is a learned work of nearly two hundred pages, setting forth with careful, critical references the opinions of perhaps two dozen or more authorities in those early centuries, all of which go to prove the universality of this doctrine. Those early Christians knew well how to interpret my texts, for the writer of I. Peter only prefigured what later appeared in full bloom.

Just what was the nature of Christ's work in the under-world was a matter of great dispute. Did he offer freedom only to the departed Jews, or did he offer it to the heathen world as well? Was his visit a terrible contest with Satan, the Prince of the under-world? Was it a ransom offered to the Devil, or was it a message to cheer and win the soul? These were objects of great controversy, about which the early sects quarreled and the early fathers disputed. But all agreed in the primal hypothesis that Jesus did go below after his crucifixion in the interest of the dead. And this belief we find safely embedded in the most popular creed of Christendom, the earlier and fundamental creed which is recited every Sunday morning by thousands of devout lips without the slightest suspicion of what it means. The so-called "Apostles' Creed," which it is now well understood none of the apostles ever heard of, recited by all the liturgical churches of Christendom today, runs thus:

"I believe in God the Father Almighty, maker of heaven and earth,

And in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried; He descended into Hell; The third day he rose from the dead; He ascended into Heaven, and sitteth on the right hand of God the

Father Almighty; From thence he shall come to judge the quick and the dead," etc., etc.

Do those who repeat this creed realize what the words "He descended into hell" means, and do they believe in that visit? The framers of the prayer book for the Protestant Episcopal churches in America foresaw this difficulty and provided for a sensitive conscience and an intelligent mind, which alas! was not forthcoming, for in the note preceding the creed they say:

"Any church may omit the words, '*He descended into hell,*' or they may instead of them use the words, '*He went into the place of departed spirits,*' which are considered the words of the same meaning in the creed."

In the thinking of the Roman Catholic church, there is presumably still room for this missionary visit of the Christ into the abode of the damned. Somehow it can be fitted into their humane and humanizing doctrine of purgatory, which gives to most of the blind and stumbling children of men still another chance, by refusing to shut the door of mercy upon the human soul at death. But the Protestants, yielding to the inexorable logic of Augustine and Calvin, first explained it away, then ignored it, and at last forgot it entirely, so that the very mention of the doctrine would be a surprise and a shock to thousands and thousands of those who glibly repeat and valiantly defend the authoritative quality of my texts and the Apostles' Creed, no matter what they teach.

So here we come upon a dead dogma, an obsolete doctrine, a discarded and a disbelieved hypothesis that was once full of red, vital, potent blood.

Is it this and nothing more? Have we nothing left but a pinch of dust at the bottom of the coffin? We must not believe it. The human mind runs in grooves established in the nature of things. The laws of thought run parallel with the laws of God, and there is a grain of truth in the most soul-stultifying of dogmas. It takes the poet to ameliorate the grimmest of dogmas; to liberate the truth from most relentless logic; to discover the imperishable soul in the most fated and fateful dogma.

As Dante transmuted the iron links in the creeds of Augustine and Aquinas into perennial poetry serving the highest morals and deathless ethics; as Milton revivified the dying drama of Adam and Eve into the sublime epic of Paradise Lost, so Stephen Phillips, one of the youngest of England's poets, the one from whom we perhaps have most to expect in the way of high poetry yet to come, he who is lovingly watched as one who may yet keep unbroken the line of prophecy and poesy in England which reaches from Milton to Tennyson and Browning, has in three hundred and thirty-nine lines transmuted this dead dogma of the first three centuries of the Christian era into winsome poetry replete with modern thought, delicate appreciations of nature and subtle insights into the human soul, the dreariness and the ecstasies of the human heart.

Let me try to give you a brief synopsis of this poem entitled "Christ in Hades," with the sub-title, "A Phantasy."

As a blinded man smells the dawn and turns his eyes towards the east, so did the exiled ghosts in Hades feel a waft of spring and stood still and looked into each other's faces. Persephone, their Queen, who still held in her hand a bloom that on earth had a name, divined that Hermes had come to fetch her, and she whispered his name; but instead she saw one approaching with slow step, wearing a wreath which the "gusts of hell had blown into a thorn," with ragged hair, though earnest eyes. Tremblingly she welcomed him with outstretched arms with the words:

"Hast thou not brought
Even a blossom with the noise of rain
And smell of earth about it, that we all
Might gather round and whisper over it?
At one wet blossom all the dead would feel!"

A wonderful stillness filled the place. The tall dead stood drooping around the Christ; tormented phantoms, injured shades glided towards him. Agamemnon bowed over him, from his wheel Ixion staggered to his feet, and over the head of Jesus the whole sky of pain began to drive.

An Athenian ghost broke the silence thus:

"Art thou a god,
Easily closing all these open eyes,
And hast not spoken word? Thou hast not played
Monotonously as rain, inducing sleep;
Thou comest without lute, yet hast thou power
To charm the fixed melancholy of spirits?"

He saw that the visitor had come as out of some great battle; he had not

"The beautiful ease of the untroubled gods."

He saw he was not happy, and said:

"We can trust thee not.
How wilt thou lead with feet already pierced?
And if we ask thy hand, see, it is torn."

Then a woman stole up to him and ventured to speak. She divined that only some great love had brought him hither. The love of woman would not permit him to enjoy the brightness above. Another speaker broke in—a man—praying for more life. Feeling the melancholy attraction, dead emperors, sad, unflattered kings, and unlucky captains who once led restless armies looked upon him and whispered together, and

"He shuddered with a rapture; and from his eyes
They felt returning agonies of hope."

Murmuring Asia and the buried north reluctantly awoke and implored him to "leave them in their coldness."

In his path stood Virgil, the Roman who had borrowed from a greater Greek and who still retained the gift of tears, and in this presence he said:

"Almost I could begin to sing again
To see these nations burning run through Hell,
Magnificently anguished, by the grave
Untired; and this last March against the Powers.
Who would more gladly follow thee than I?"

* * * *

"And Christ half turned, and with grave, open eyes
Looked on him; but behind there was a sound
Of vast impatience, and the murmurous chafe
Of captains sick for war; and poets shone
All dreaming bright, and fiery prophets, seized
With gladness, boded splendid things; and scarred
Heroes, as desperate men, that see no path,
Yet follow a riddled memorable flag,
Pressed close upon that leader world-engraved."

But the onward movement was checked by the sight of the still unredeemed Prometheus with his limbs impaled, and the Son of Man stood by him and seemed about to speak. But it was Prometheus that broke the silence. As Shelley in his great drama of "Prometheus Unbound" gave to the great Titan a vision of him with the "thorn-wounded brow," and later of the horrible agonies of the French Revolution, the strife, hatred and bloodshed that came among those who "cried aloud for truth, liberty, and love," the prophecy brought to the Titan an anguish deeper than Æschylus could ever invent with his iron manacles and vulture-tortured vitals. So Stephen Phillips, in the presence of the Son of Man, gives to Prometheus a prevision of the woes and humiliations that would follow his name. He who for his service to man was enchained, alone could not release himself. He felt the bonds as he said:

"Thy hands are too like mine to undo these bonds,
Brother, although the dead world follow thee,
Deep-fascinated: love hath marred us both,
And one yearning, as wide as is the world.
O how thy power leaves thee at this cross!
Prepare thee for the anguish! Thou shalt know
Trouble so exquisite, that from his wheel
Happy Ixion shall spare tears for thee;

* * * *

"It comes upon thee! O prepare thee; ah,
That wailing, those young cries, this smouldering smell!
I see the dreadful look of men unborn.
What hast thou said, that all the air is blood?"

The Christ with outstretched arms moved to unbind him, but something checked him. He who could easily "release the dead" saw that for the time he must postpone the fulfilment of his desire. The earth again and all mankind, half in the sunshine and half in the shadow, the earth with its deserts and towns, its mountains and its seas, its deeds and its spoken words in human history appear before him. The great parading world passed in remorseful review, and the mild leader had no joy in them, although they cried aloud his name and with fierce faces praised him. They waved and flourished their bloody trophies as though he delighted in these, as though his hands had grown red. In vain did the dead come about him, touch him, look into his face,—he was absorbed, with "wonder gathering in his eyes." In vain did they await the signal that he could not give; the word that he might but did not speak. And so they wandered off, gathering in groups to talk about him. Slowly they dispersed to their despair, returnd to their accustomed tasks, walked away into their ancient sorrow,—not without lingering with undetermining bright eyes. Some as they parted said "farewell!"; each man took his penance up.

"The vault closed back, woe upon woe, the wheel
Revolved, the stone rebounded; for that time
Hades her interrupted life resumed."

And thus Christ left Hades.

This, in outline, is the poem that suggests two or three studies, which I will suggest but cannot follow.

First, note the fireless hell of the Greeks, enforced by modern art and intensified by modern thought and human experience. The lurid hell of Christian theology is as cold and empty and innocent as a ruined furnace or an exploded retort. But this fireless hell of the Greek conception is vivified again in the lines of Stephen Phillips. That is Hades, "wherein no flowers grow and no rains do fall." Persephone's heart yearned for a glimpse of the mid-noon

"trembling on the corn,
On cattle calm, and trees in perfect sleep."

The Athenian asked only for permission to "look upon" the wonderful sunlight, and to smell earth in the rain." He would see the laborer at his supper through the open door instead of the tedious "companionship of melancholy kings." He wanted to escape from that colorless country to the warm earth. And the woman who dares to speak pictures the hopelessness of the woman who may have drawn the benign visitor hither; "If she be here you would not recognize her."

"For see, we are so changed: thou wouldst not know
The busy form that moved about thy fire.
She has no occupation, and no care,
No little tasks. O we had pleasant homes.
And often we remember husbands dear,
That were most kind, and wonder after them.
My little children! Who sings to them now?
Return then to the earth! Thou canst not fetch
Thy drooping listless woman to the air!"

Virgil remembers the thrill of souls "under the moonlight open," and Prometheus foresaw new agony for the Christ, the hell of the disinterested, the anguish of the altruistic so deep that even Ixion on his wheel would have tears to spare for him.

"And thou shalt envy me my shadowy crag
And softly-feeding vulture. Thou shalt stand
Gazing forever on the earth, and watch
How fast thy words incarnadine the world!"

The second study in this poem is that of the speechless Christ. Never was the power of personality, the unanalyzed potency of character more strikingly hinted at than in this phantasy of Stephen Phillips, where without the articulation of a word, without the execution of a deed, the inhabitants of Hades were thrilled and swayed; dead emperors, forgotten warriors, Titans and divinities were attracted, were soothed, were startled, were awakened, simply by a presence, by the power of a sad face, by the persuasion of a tender eye, by the restraining wisdom of self-suppression.

Put it as you can, phrase it as you will, and you have failed to indicate the speechless potency of a mighty personality, the ameliorating power of a pure character and a loving soul.

The third and last study suggested in the poem I find in the surprise at the close. Why did not the Christ fulfill, at least in part, his mission? Why did he withhold the hand that was outstretched to pull the nail out of the rock that manacled the benignant Prometheus? Why did he disappoint all those yearning shades? Did he go below to mock the ghosts of antiquity, the ancient spirits that once walked the earth? Or was it because a vision of the task left unfinished on earth broke upon him as he listened to the impassioned words of Prometheus? Was there something that moved the previous question in his soul? Did Stephen Phillips mean to convey to us the thought that the true mission of the Christ was to the living and not to the dead? That the true concern of Christianity should be with this world and not the next? Did he mean to show here, as in another way he has shown in "Marpessa," that the plain, sweet, human loves, that the duties of earth and the obligations of time are more sacred, more binding, more divine than any alliances with the immortals or any allegiances to eternity?

Be that as it may, study the poem and come to your own conclusions. I must now consider two or three of the sermon applications which this poem and its dogmatic antecedents suggest to me.

First, then, we have but to take the cap off of this Hades to find ourselves at home. The shades of the under-world are shades no longer, but they are the embodied realities, men and women, of this upper world. Of how many in this city and country of ours, may it be said, as Persephone said of her subjects, that they live "in miserable, dim magnificence," as dead, aye deader, than her subjects, for they feel not the snow-drop growing over them," and they have no hunger even "of the blue moon, of breezes and of rivers." We have but to look around us and find a multitude represented by the Athenian in the poem, who live in a "colorless country," who with trivial words or even with jest realize an "uncolored dawn." Aye, let us look within, and we find ourselves deader than those who met Christ in Hades, for we are incapable of catching an "intolerable hope," and, unlike the Roman poet, are too dead to be "magnificently anguished." It is a fine test of life suggested here. The power to appreciate the flowers, a hunger for the out-of-doors, a passion for nature. When you are dead to the beauties of nature and care more for a ring than for a bird, for a ribbon than for a flower, for dollars than for the trees or the stars, you are in Hades. Talk of the hell of a guilty conscience! That is hardly to be compared to the hell of a deadened conscience. While you have the power of suffering from a sense

of shame, the pangs of guilt, there is hope for you and joy in store for you; but when you are beyond the power of suffering, then indeed you are in Hades. Stolidity is worse than agony.

And then, how full is human history of illustrations of the power of personality. The speechless Christ has swayed the centuries. Not what he said, for his every word was uttered by some seer or sage before he spoke it; not what he did, for the deeds, whether natural or supernatural, have been duplicated over and over again in the traditions of humanity and are accepted as true of others as of him. Witness the unquestioned faith of the Moslem in the marvelous power of Mohammed; of the Buddhist in the life-giving potency of Buddha; aye, of the Christian Scientist in the healing potentiality of Mrs. Mary G. Baker Eddy and her disciples, and the unquestioned fealty to the claims of the Second Elijah by the devotees in Zion City.

No, the potency of Jesus lies neither in his words nor in his deeds, but in the magnetic personality, the commanding presence, the contagious spirit so marvelously portrayed by Stephen Phillips.

"Measure a soul by the shadow it casts,"

says Robert Browning in "Paracelsus." This is the only measure that is final and unquestionable, whether it be of him of Nazareth, Socrates, St. Francis, Luther, Knox, Fox or Lincoln in the one line, or whether it be Alexander, Cæsar, Bonaparte, Bismarck, and all the champions of violence and death in the other line. Illustrations crowd and the temptation to enumerate presses hard, but I desist for the closing lesson.

Jesus was right in turning away from the abode of ghosts and hastening to his task in the world of living men and women. The saviors of the world are marked, not by their benevolence, nor yet by their beneficence, but by their benedictions. The world needs not charity but redemption, not reform but translation, not your good words or your good deeds, but your great lives; not your charity funds, your pitying dole, but your radiant face, your magnetic eye, your brow radiant with nobility: the hand that in a gesture bespeaks a hospitality broader than poet's phrase, and in the droop of the eye bespeaks a pity more benignant than any bounty.

Power is in the life. The sermon of "Christ in Hades" must not be preached, it must be lived, and so I might as well stop here as anywhere by invoking the wisdom, the patience, the fortitude, and, better yet, the holy enthusiasm, the God-in-us, which will enable us to discover the Hades in which we live and to become, like the speechless Christ, personalities that will dispel gloom.

What we need to do is to bring our thoughts of Hades up out of the underworld and to bring our dream of Christ down to date.

Correspondence.

SMITHSONIAN RECEIVES DUST OF FOUNDER.

DEAR UNITY:

Yesterday it was my interesting fortune to witness an unusual ceremony, of which your readers may like a first-hand account.

After lying for three-quarters of a century in an obscure and nearly forgotten tomb on Santo Domingo hill in Genoa, the remains of James Smithson have been brought to this country and today rest within the famous institution which his munificence created.

The removal was personally conducted by Prof. Alexander Graham Bell, who had gone to Italy for the purpose. The home voyage was taken to New York on the German Lloyd steamship Princess Irene, and thence to the capital in the United States dispatch boat Dolphin, and the transfer from the Washington dock to the Smithsonian Institution was made under official and military escort.

Upon the arrival of the cortege, the casket, shrouded in our national colors and borne by representatives of various departments of the Institution, passed through the front entrance and was placed upon rests in the center of the main hall. About it then formed a distinguished circle, composed of the Smithsonian regents and American and British governmental officials.

The services took place immediately, and were very impressive,—an effect produced, however, by no conscious attempt at pageant. There were few spectators, the public being excluded, and the pervading air of the occasion was one of unaffected repose and solemnity.

Standing beside the casket—a striking presence, with his massive head and wealth of gray hair—Dr. Bell recounted simply and tersely the chief incidents of his pilgrimage, presenting to the regents its cherished object.

Senator Frye, as representative of the board, responded, voicing the satisfaction, which was visibly reflected in the faces of the group, in the successful consummation of Dr. Bell's mission, and expressing his belief that the presence of their benefactor's tomb would be a constant incentive to high achievement in the Institution.

A few well-chosen words of eulogy and a prayer by Rev. R. H. McKim completed the exercises.

Subsequently the casket was borne to an upper room, where it is to remain pending the action of Congress necessary to suitable sepulture in the Smithsonian grounds.

In the will of James Smithson, made on Oct 23, 1826, some three years before his death, the object of his royal gift of one hundred thousand pounds was specified in the words: "An establishment for the increase and diffusion of knowledge among men";—not for the increase and diffusion of any theory, creed or "ism," any specialized profession or school of philosophy, but simply "knowledge among men," which, broadly translated, is truth, justice and love among men. Doubtless the proximity of Smithson's grave will be to some degree an inspiration to the toilers upon the broad lines his wisdom and bounty have marked out; but no spot on the green earth should seem inappropriate as the mortal resting place of a man of such universal mind; nor should his spirit fail to find itself at home anywhere in God's wide universe.

EMILY HORNE RANDALL.

Washington, D. C., Jan. 26, 1904.

The Greatest Holocaust.

DEAR UNITY: It is a grave reflection on the memory of the veteran news editors that not one of them, either here or abroad, seems to recall the most disastrous holiday holocaust on record nor the worst 40 degrees below zero killing cold that followed it as on the present occasion in January. On Christmas eve, 1863, the draperies in the great cathedral of Santiago, Chili, caught fire, and in a minute a shower of brands was raining down on the vast throng and 2,000 women and children perished horribly. Many old timers will remember the awful nine years that followed. Let some one refer to the files and give us exact dates.

G. A. WETTSTEIN.

Monroe, Wis., February 3, 1904.

Mahomet said that if he had two loaves of bread he would sell one and buy hyacinths, for they would feed his soul.

The Nature of Religion.

Current definitions of religion are usually expressed in terms of belief—belief in God, in Immortality, in Spiritual Beings. One of the consequences of thus defining religion is the exclusion of all persons and peoples from the category of religious who do not happen to hold the particular belief with which religion is said to be synonymous. If religion is a belief in one God, as evangelical writers sometimes assert, primitive peoples whose gods are plural are without religion. To admit this is to surrender the doctrine, usually supposed by the same writers to be of some strategic importance, namely, the doctrine that religion is universal.

Another and a more serious result of defining religion as belief is seen when we consider the possible effect of scientific criticism upon the form of belief with which religion is identified. If religion is the belief in immortality, for instance, it would cease to exist if belief in immortality were swept away. But the idea of an unending future life is not found among the lower forms of religion.

Whatever religion may be, then, it may not properly be defined in terms of the derived and highly developed beliefs, like the belief in God or immortality. Any definition of this kind will exclude many of the lower forms of religion and at least one of the higher, namely, Buddhism. These higher beliefs, however, are the only ones thought to be secure in the minds of men. Lower beliefs are referred to as superstitions. The lower we descend among beliefs, then, for an inclusive and accurate definition of religion, the more precarious becomes the logical situation of religion.

The so-called "minimum definition" of religion given by Prof. Tylor, is "the belief in Spiritual Beings." This definition is supposed to be broad enough to include all forms of religion, from ancestor worship and fetichism to Christianity. Belief in such beings is the common element in them all. This definition has been accepted by most writers on ethnology. Let us see to what logical consequence its acceptance leads.

The belief in Spiritual Beings rests, as Prof. Tylor, Mr. Spencer and others have shown, upon two supports, namely, the idea of a double, or other self, derived from primitive reflection about such phenomena as dreams, swoons, apoplexy, shadows, echoes, reflections in water, etc., and this idea of spiritual agencies, arising from "the tendency in savages to imagine that natural objects and agencies are animated by spiritual or living essences." The belief in a double or other self, is thus accounted for by Prof. Tylor: "When the sleeper" (he is speaking of the primitive man), "awakens from a dream, he believes he has really somehow been away, or that other people have come to him. As it is well known by experience that men's bodies do not go on these excursions, the natural explanation is that every man's living self or soul is his phantom or image, which can go out of his body and see, and be seen, itself in dreams. Even waking men in broad daylight sometimes see these human phantoms, in what are called visions or hallucinations. They are further led to believe that the soul does not die with the body, but lives on after quitting it, for although a man may be dead and buried his phantom-figure continues to appear to the survivors in dreams and visions. That men have such substantial images belonging to them is familiar in other ways to the savage philosopher, who has watched their reflections in still water, or their shadows following them about, fading out of sight, to reappear presently somewhere else, while sometimes for a moment he has seen their living breath as a faint cloud, vanishing though one can feel that it is still there." As to the other source of the belief in spiritual beings, what is more natural than that the primitive man should assume the existence of invisible agents in some respects like himself, to account for various phenomena which forced themselves on his observations? Here, then, are the two pillars which uphold religion as defined by Prof. Tylor—the idea of a double and the idea of invisible agents, with faculties like our own, operating in nature. Remove these and religion as belief in spiritual beings is inevitably demolished.

Consider now the effect of scientific criticism on these two ideas which form the basis of belief in spiritual beings. Would any modern psychologist accept the hypothesis of a double as an explanation of dreams, swoons and apoplexy? Do shadows, reflections and echoes really indicate another self? Such suggestions seem absurd. No one now pretends that the primitive explanation was correct. But was the primitive man any nearer the truth when he endowed with life, and with mental faculties analagous to our own, everything which manifested power and movement? Obviously he was not. All the phenomena he thus explained are now accounted for on natural grounds. Both the ideas, then, upon which religion, as defined by Prof. Tylor, rests have crumbled away. What becomes then of religion? It falls to the ground. Mr. Spencer, who would hardly be expected by some to manifest so much solicitude, attempts to save it by his favorite method of finding "a soul of truth in things erroneous." The idea of a double he completely discards, as he does also the deal of spiritual agencies, but "at the outset," he says, "a germ of truth was contained in the primitive conception—the truth, namely, that the power which manifests itself in consciousness is but a differently conditioned form of the power which manifests itself beyond consciousness." This, however, is only a recognition of another element in religion besides the primitive belief. It does not save religion as the belief in spiritual beings.

Have we not in this idea that religion is belief, an explanation of the supposed conflict between science and religion, and the confidence expressed in some quarters of the present decay and final disappearance of religion? Looking upon religion as belief, and witnessing the destructive effect of scientific criticism in every department of knowledge, many acute minds have regretfully or gleefully acknowledged that religion must decrease as science increases, and that there will come a time when religion will have disappeared. "The progress of religion," says DeGreef, "is in the reduction of religion to an absurdity." "Religion expires," says a distinguished socialist, "when belief in supernatural beings or supernatural ruling powers ceases to exist." Evidently this is true if religion is correctly defined as the belief in spiritual beings. A little consideration will show, however, that this definition of religion, and others like it, not only jeopardize belief in the permanence of religion but that they almost completely miss their object.

In defining religion we must be careful to distinguish it from religions. Religion is the root, the source, the mother of religions. It bears the same relation to the various religions as a genus to its species. A definition which applies to only one religion is no more a definition of religion than that of a particular person is a definition of the genus homo. We must go back of all religions to get at the essential nature of religion.

For the same reason that we must look behind religions for religion itself, we must go back also of all formulated beliefs. Belief in God, Immortality, Spiritual Beings, etc., like a religion, is a manifestation, a consequence, of religion. Obviously, beliefs may decay, may undergo modification, may be supplanted, demolished, by the enlargement of knowledge. But religion,

the source of all religious beliefs, remains the same through all their changes and permutations. Religion is a constant, belief a variable.

What, then, is that which lies immediately back of the lowest form of religious belief, the belief in Spiritual Beings? Is it not merely a recognition of certain phenomena of which this belief is to the primitive man an explanation? Sleep, dreams, swoons, apoplexy, echoes, shadows, effects of wind, lightning, etc., are satisfactorily explained to the primitive mind by the assumption of Spiritual agencies. This belief, then, is the beginning not of religion but of theology. It implies a perception of an unknown power or powers operating in nature. Accordingly some writers have defined religion as the perception of the infinite, or the perception of man's relation to the principle of the universe. But religion contains more than an intellectual element.

It will be generally admitted, perhaps, that the very word religion carries with it the idea of restraint. It has been said that the restraint of individual in favor of racial activities is "the very core and essence of religious functioning." We must expect religion, then, to manifest itself in both belief and conduct. Max Müller recognized this necessity when he defined religion as consisting in "the perception of the infinite under such manifestations as are able to influence the moral character of man." It should not be forgotten, however, that the essential idea in the effect of religion is merely restraint, not morality. It is as great a mistake to define religion in terms of morality as in terms of belief. Religion is not "being good and doing good," as Dr. Chalmers asserted, nor "loving obedience to God's commandments," as Dr. Deems used to say. Religion and morality have no necessary connection. Professor Tylor has shown that "the relation of morality to religion is one that only belongs in its rudiments, or not at all, to rudimentary civilization," and anthropology teaches that "animistic religion is destitute of the moral element which many persons consider inseparable from religion." Morality implies not merely restraint, but social and conventional restraint, and may be based upon public opinion and social conventions as well as upon religious beliefs.

If religion is neither belief nor conduct, what, then, is it? The answer is revealed when we consider the cause of such individual restraint of action as may be credited to religious beliefs. When the primitive man reaches the conclusion that the forces of nature which sometimes help, sometimes harm him, are invisible beings, he is likely to try by various forms of propitiation and of conduct to secure their favor. He submits his will to theirs. It is always with him "not my will but Thine be done." All this arises from a desire on his part to be in right relations to the mysterious power which is interpreted by primitive man as Spiritual Beings, by the agnostic as an Infinite and Eternal Energy, by the poet as "something far more deeply interfused, whose dwelling is the light of setting suns," and by the modern Christian as a personal God. Desire, then, is the fundamental element in religion. Religious beliefs may spring up, may flourish and decay. The conduct issuing from them may or may not contain an ethical element. But the desire of which these beliefs and this conduct are manifestations is permanent. It is a constituent element in the very constitution of the religious man. Wherever it exists there is religion. Religion, then, contains both an element of feeling and an element of knowledge, and always manifests itself in conduct, and it may, therefore, be defined as the effective desire to be in right relations to the power manifesting itself in the universe.

This definition of religion at once removes it from all danger of science. Science may attack particular forms of belief, but religion is unassailable. It is conceivable that the scythe of scientific criticism, as it sweeps over the field of religious thought, may cut down all modern religious conceptions, but the roots of religion, embedded in the soil of man's nature, will not be touched, and soon new beliefs will arise to take the place of the old. Science can no more destroy religion than it can destroy love. Nothing can affect religion but a demonstration that no mysterious power exists, and there need be no fear of that. Only the fool hath said in his heart, There is no such Power.

The fear of science being removed, men will come to realize as never before the true relation between science and religion,—that they are not enemies but friends, that science with freest scope is necessary to winnow the chaff from religious belief. Instead of shielding religion from science and talking about a conflict between them, we shall welcome the scientific method in the religious as well as in other departments of thought.

So long as we think of religion as a specific form of belief, however, there can be no reconciliation between science and religion.

It is clear, also, if religion has been correctly defined, that more people are religious than are usually so regarded. It sounds paradoxical to speak of a religious agnostic, or a religious atheist. And yet, the man who recognizes, and desires to be in right relations to "an Infinite and Eternal Energy from which all things proceed," without claiming to know the ultimate nature of that Energy, is religious; and as atheism is merely the denial of a particular interpretation of this Energy, it is not inconsistent with religion. The Buddhist, for instance, is a religious atheist. It does not follow, however, that all men are religious. It is conceivable that the recognition of a mysterious Power in the world, apparently outside of ourselves, may not be followed by a desire to be in right relations with that Power. Probably at every stage of belief, there have been those who have maintained toward what they themselves believed to wield supreme authority an attitude of indifference or defiance. Such an attitude, however, is surely the exception and not the rule. Unwillingness to accept the beliefs of an age may be an indication of superior intelligence, but the same cannot be said of an irreligious nature. Classic literature furnishes us a very impressive picture of Ajax defying the lightning, but it is not written that by this procedure Ajax exalted his reputation for common sense.

Finally, if religion has been correctly defined, it is not something that has been revealed to one people and withheld from another. It springs up naturally as an element in the constitution of man. It is not dependent upon the accuracy of his thought. Its roots are in the heart, and it exists as a permanent reality.

PROF. IRA W. HOWERTH, Ph.D.
The University of Chicago.

February.

Still lie the sheltering snows, undimmed and white;
  And reigns the winter's pregnant silence still;
  No sign of spring, save that the catkins fill,
And willow stems grow daily red and bright.
These are the days when ancients held a rite
  Of expiation for the old year's ill,
  And prayer to purify the new year's will:
Fit days, ere yet the spring rains blur the sight,
  Ere yet the bounding blood grows hot with haste,
And dreaming thoughts grow heavy with a greed
  The ardent summer's joy to have and taste;
Fit days to give to last year's losses heed,
To reckon clear the new life's sterner need;
  Fit days for Feast of Expiation placed!

—*H. H.*

Money.

Did it ever occur to you that the best things cannot be bought for money? Who had ever thought that the heavenly thrills of love can be bought for money? You can be fooled by and for money; people may tell you many things; they may flatter you to get something out of you. But, alas, I would not exchange the whole world's flattery for one silent gaze that comes from beloved eyes, for one whisper from sincere lips. A lover's kiss is given freely, without money.

Friendship, that source and kernel of human sympathy, can never be bought for money.

"Money will bring you many friends," they say; but not a syllable of this entire phrase has ever been or will ever be true. Money may surround you with hypocrites, but after you have spent your last gold piece with them you will be left alone in misery like Timon of Athens.

Money can buy only artificial things, things made by dead or living machines. Try whether you can buy motherly love, pay for it all the gold of ancient, modern, and even future times. Do you believe you could get it, or even a spark of it? No, it cannot be gotten for gold, it is bestowed freely. A sister's caress, a father's watchful eye, have never yet been bought by money. They never will be. The only thing money can do for them is to push them away.

The air, this life-giving element, without which we could not exist, is a free gift from nature. We get it freely. Nature does not allow any one to monopolize it. At least it seems so, because no "grafter" has done it yet.

The golden rays of the sun are bestowed upon us as freely as food to the swallow—nay, more abundantly. Would any one think even for one moment that he could buy genius? Oh, if glittering gold could only buy a little genius, just a spark of it, we would surely be saved from having so many imbeciles who think that money is in itself an end worth striving for. But what do I say about genius? If money could secure a little common sense, from which human sympathy and human feelings would arise, we would surely not see man grinding down his fellow man. Woman, the most sublime, the crowning glory of nature's works, would not be tortured day in and day out in filthy sweat shops. Innocent children, the hope and joy of mankind, would not waste away their young lives in gloomy factories. But money will not buy any common sense, nor will it buy human sympathy. The love of money will only push away the love of man to his fellow man. The love of money will dry up the fountain of human sympathies, just as poison will dry up the fountains of life.

None of the beauties of nature can be bought for money; they are all free; we can enjoy them as often as we wish. They would lose their beauty if they could be bought and sold. None of the high feelings can be bought for money. There are very few things worth having that money can buy. The things we could not dispense with cannot be bought for gold.

The highest, the most beautiful and most sacred things are those that money has never bought, and will never buy. O. LEONARD.

Leclaire College, Edwardsville, Ill.

The ends of culture, truly conceived, are best attained by forgetting culture and aiming higher.
—*J. C. Shairp.*

THE STUDY TABLE.

Two Thoughtful Books From England.

In this tidy volume,—clear type, good paper, neat cover,—for which the New York house of Whitaker are the American sponsors, we have a concrete example of the modifying effect of modern views upon the great mass of traditional beliefs and conservative theology. It is a deeply meditated work, evidently by a candid mind of evangelical habit and disposition. Though it reaches, it is true, the familiar positions, in the main, of that school of thought, it reaches them by a new line of approach and with full recognition that there are possibilities of honest differences of opinion with equal fidelity to truth. The book will be very helpful to many, especially to those who are just struggling out of the limitations of the old methods as well as the old viewpoint. It is so good a book in other respects that it is a pity that it should be cheapened by want of an index.

In "Problems of Living" the well-known English author has produced another thoughtful and suggestive piece of work worthy to rank with his "Studies of the Soul," and "Ourselves and the Universe." The reader will find here much food for thought and help toward right decisions with reference to many problems both of personal and social living. Perhaps the flavor and stimulating quality of the whole can best be shown by a brief extract or two relating to the Church's place in modern society.

"One of the most significant features of modern thinking is the shifting it discovers in the center of moral interest. The church needs to take note of the fact that the questions men are now asking are not those for which its formularies provide an answer. What the masses are discussing today is not justification but justice." Page 32.

Again on page 324 we find an incisive summing up of the situation: "What is evident is that where, and so long as, the Church centers are not the Soul's centers there will be revolt and secession. The problem of the hour is, accordingly, to bring the spiritual fellowship everywhere into line with the ultimate truths and laws of life." After comparison of the Church attitude with the attitude of science, the author reaches this constructive and sound conclusion: "The Church, if it be wise, will also (like science) discover that its belief is given it, not for incessant subscribing and chanting and repeating, but as a plan to work by. Its creed should be a program." Page 29. There is a wealth of valuable, often quotable, material in the book, much of which, however, is likely to remain undiscovered and unused for lack of an index.

G. R. P.

Notes.

From Funk & Wagnalls I am in receipt of the initial volume of a new translation of Tolstoy's works —Sevastopol and other Military Tales constituting this volume. It is a superb library edition, large crown octavo—price $1.50. The firm announces that it will publish in this country a complete series; these will appear in uniform styles, but each number will be independent of the others, so far as numbering, paging and editorial reference are concerned. The book in hand is a marvel of descriptive power, and is peculiarly timely just now, when Russia, as the leader of autocracy, is coming face to face with the democratic element of the world. The *London News* says

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The Man Called Jesus. By John P. Kingsland. Isbister & Co., London. 1903. Pp. XIII-330. 12mo. Cloth. $1.40 net.

Problems of Living. By J. Brierley, B. A. Thomas Whitaker, New York. 1903. 12mo. Cloth. Pp. VI-356. $1.40 net.

rightly that there is no one to equal Tolstoy as a master of the psychology of war. We shall welcome these volumes as they appear, all the time wishing that two of them might be obliterated from the face of the earth. No living writer is of more value in the handling of questions pertaining to war and some phases of sociology; at the same time, in religion he teaches a backward looking, as if the solution of all our difficulties was to return to the conditions that obtained at the time of Christ. You must always take Tolstoy with a pinch of salt—that is, you must not be a follower, but a reader.

The *World's Work* has become the leader in well expressed editing of current life. Its articles also have this marked feature, that they take hold of the world as it is—comprehending evolution. Recent articles on agriculture indicate that the editor is not as blind as most editors are to the fact that agriculture has come to the front as the leading industry of the twentieth century.

From James H. West Co. I am in receipt of Charles F. Dole's very delightful monograph, entitled "From Agnosticism to Theism." The style is like everything which comes from his pen, charming; and the book is readable. But the value of Mr. Dole's work is that it is the clearest-headed optimism. This is the closing passage:

> There is a sense in which we can never see or know God at all. There is a profound and practical sense in which we can be sure of the indwelling reality of the Life of the Universe. It is the sense in which the old writer taught that, "Whosoever loveth is born of God and knoweth God. For to love or show good will is the highest function of the life of man."

From the same house I have an extremely interesting book, entitled the Story of the Lopez Family, a page from the history of the war in the Philippines. This book gives us a series of family letters, called forth by the imprisonment of the Lopez brothers. These letters present a simple picture of the life and character of this eastern people. They breathe a spirit of pure family and filial devotion, full of pathos, and merciless in their scorn of false friends and unworthy foes. They are full of human nature of a very good sort. They are published because they throw a light upon Filipino life and character, and will do not a little to furnish a basis for a clear judgment of our own national affairs in the East. This volume is priced at $1.00, and Mr. Dole's book at 25 cents in cloth and 10 cents in paper.

E. P. Powell.

The Heavenly Pastures.

He maketh me to lie down in green pastures;
He leadeth me beside the still waters."—Ps. 23.

'Tis not in earthly paths, O Lord, Thou leadest,
Thy waiting flock beside the waters still;
'Tis not in earthly pastures green Thou feedest
And makest them in joy and peace to dwell.

For lo, how oft, instead of verdant meadow
Their pathway lies through deserts bleak and wide;
Yea, through Death's dark and dreadful vale of shadow
Thy rod and staff their trembling footsteps guide.

Yet are Thy Heavenly Pastures ever waiting
For longing souls that seek Thy peace to win,
Anr far from earthly strife and care retreating,
The soul that heeds Thy call may enter in.

There in the silence of the soul's devotion
Thy Love and Strength Divine our spirits fill;
Above the storm and stress of earth's commotion
We rest in peace beside the waters still.

Oh! to these Heavenly Pastures, Shepherd, lead us.
Then, though on earth our feet are bruised and sore
By living waters we shall rest and feed us
And dwell with Thee in peace forevermore.

—*Helen E. Starrett.*

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THE FIELD.

"The World is my Country; to do good is my Religion."

The Universalists.—Rev. C. Ellwood Nash, D. D., who has been for eight years the president of Lombard College, an institution of the Universalist Church at Galesburg, Ill., has been called to the position of Field Secretary of that denomination. This is an office recently created by the Board of Trustees of the General Convention of the Universalist Church in accordance with action taken by the convention at its recent session at Washington. The denomination began some years ago an enlarged missionary work under the impulse of what was called the "Forward Movement." This resulted in a largely increased expenditure which has not been met by correspondingly increased revenues, although, as one part of the "Forward Movement," an increase of $100,000 has been made in the permanent funds of the convention. The annual resulting deficit brought the convention to the issue of decreasing its work or of increasing its revenues. It was enthusiastically voted to "go forward" and raise more money. The trustees were instructed to increase the annual quotas so as to raise the sum of $25,000 annually from the parishes for the work of the General Convention. This does not include the sums raised in the various states for their own state work, which amount to double the sum raised for the General Convention. The office of field secretary was created for the purpose of bringing the denomination up to the measure of its missionary obligations and financial responsibilities. Dr. Nash was unanimously chosen to undertake this work, as the man best fitted to accomplish it.

He brings to the new office, which he has accepted, an indomitable energy, great enthusiasm, high capacity for leadership, and the ability to inspire others with his own zeal. As President of Lombard College he has raised the grade of scholarship, brought new endowment to the college and built there a well equipped gymnasium and a fine boarding hall for girls. He has also brought the college prominently before the public and made the Universalist Church in the West feel more deeply its obligation to support the institution. He now becomes the executive officer of the General Convention and increased prosperity and enlarged denominational work are confidently expected as the results of his administration.

Foreign Notes.

Alcohol as a Food.—Temperance workers will be interested in the translation of a clipping from *Le Signal de Genève* headed: Definitive statement of the American doctors.

"Your readers will remember, perhaps, the long and wearisome newspaper discussion carried on last year in consequence of an article by M. Duclaux, published in the *Annales de l' Institut Pasteur*. Relying on the experiments made in America by MM. Atwater and Benedict, the Director of the Pasteur Institute unqualifiedly affirmed the great value of alcohol as aliment and proceeded to a regular rehabilitation of the poor misjudged. A little later M. Duclaux did not contradict, though he had been asked to do so, a statement in *Figaro*, reproduced and multiplied by all the distillers of France and Navarre, according to which, and always on the authority of the Director of the Pasteur Institute, from ten to a dozen little glasses of brandy was the normal, daily ration for an adult.

"All these abominations flowed, it appeared, from the experiments of Atwater and Benedict.

"But Mr. Atwater recently found himself in Paris, where he showed himself little pleased at the conclusions M. Duclaux

had drawn from his experiments and eagerly accepted an opportunity to explain himself on this subject before a select gathering at the *Musée social* attended by savants, sociologists, philanthropists and others interested in the question.

"At this meeting Mr. Atwater stated that his experiments seemed to him to prove that, theoretically, alcohol possesses some of the properties of a food; but that practically *he was far from sharing the views of M. Duclaux.* In other words, there are foods and foods, as there are tales and tales. In conclusion the American professor summed up his opinion thus:

"M. Duclaux says:
"Alcohol is a food;
"Alcohol is an excellent food;
"Alcohol is the best of foods.
"But I say:
"Alcohol is a food;
"Alcohol is a poor food;
"Alcohol is the most detestable of foods.

"The friends of truth will have little difficulty in choosing between the commentators of Atwater and Atwater himself."

While on this subject another item from the same Swiss source is worth noting.

"With a view to reducing the use of alcohol during the morning and afternoon recess, the management of the great Bally shoe factory at Schoenenwerd provided for its workmen hot milk at cost price. Five hundred and fifty workmen at once announced their desire to profit by this innovation.

"A similar attempt has been made, it seems, at the railroad station of Olten, and it, too, is said to have been received with much favor by the railroad employes."

THE SWISS BOER FUND.—Apropos of the recent article on Boer relief, I should have noted that the Swiss subscription to the Hobhouse Fund was held open until December 15. The final amount telegraphed to Pretoria as a Christmas gift from Switzerland was 8,601 francs 37 centimes, or about $1,720.27. Miss Hobhouse, having remained in the Transvaal, notwithstanding her uncertain health, had the pleasure of distributing this generous Swiss gift. The latest papers received show that, contributions are still being received by Mme. Asinelli at Geneva. M. E. H.

"The Open Shop."

The following note, though addressed to the Editor, coming as it does from a man who has the interest of labor so much at heart and who has himself been so successful in enlisting the sympathies of his laborers and advancing the coming interest of employer and employe, is worthy of all consideration and so we give it publicity.

Neither unionism nor arbitration offers any approximation to a solution of the labor question. It is inevitably an irrepressible conflict. There is a joint product to divide. What portion each shall have is a conflict of interest. No amount of sentiment can adjust it. The nearest to a theoretical solution is the "higgling of the market" and free contract, but this was tried long ago with enslavement and dire distress to labor. Unionism must be despotic and arbitrary or nothing. It must be in power or it counts for nothing. If in power it will be despotic and tyrannical; it cannot be expected to be impartial. It acts for a class, the organized labor. Its interest is to hold the supply of labor within narrow limits. This it does by restricting or prohibiting apprenticeship and by restricting output. That it does both of these is a simple matter of fact well known to every union employer. That capital will oppress unorganized labor is an equally well known fact of history. There was never a worse condition of labor than when machinery was enormously increasing production and profits to capital were fabulously high. No one can read the utterances of President Gompers without realizing that control of industry and irresponsible demands in behalf of the Aristocracy of Labor, that small fraction of labor which is in the unions, is the strenuous policy. For partisanship and severity the policy of the American Federation of Labor is not equaled by the National Manufacturers' Association. The legislation on wages differs from the Elizabethan statute fixing wages only in being irresponsible to any authority. It goes far beyond the mere question of wages and hours; it designates who may work, who may learn to work, who may be hired and discharged; it pickets and boycotts and strikes in sympathy when the strikers have no grievance.

In the most emphatic manner the union authorities fulminate against the open or free shop, and while they say that every employer is free to have a non-union shop, they use every means of intimidation and oppression to deter men from taking or remaining in non-union employment. The academic critic has no understanding of the means of coercion that are used, not to mention violence and bodily harm, which is a common incident.

It is from this point of view that the situation and the remedy must be considered. Arbitration can help out in many cases, but it cannot be regarded as a remedy. Whenever either side considers itself powerful enough to force its terms it will not consent to arbitration. It is not well regarded by either side. Public opinion is not a conclusive force to bring either side to the bar, except in peculiar cases of public necessity. In the great mass of private business there is no such pressure. Our wise medicine men must find a more constitutional remedy than voluntary arbitration. Both sides are used to self-reliance; they prefer to fight it out and get the best they can.

That it is absurd in our stage of civilization to have our coal supply, our railroads and street cars dependent on private quarrels and conflicting interest is certainly absurd. Something far more fundamental than the appeal to fairness or to arbitration must be found. Does the impossibility of competition and the tyranny of combination condemn equally the unions of capital and of labor? N. O. NELSON.

Civic Study in Relation to Character Building.

(Report of a Meeting of the Chicago Union of Liberal Sunday Schools.)

Speaking on the above topic, Professor Henry W. Thurston, of the Chicago Normal School, spoke of our country as made up of a series of concentric circles: the home, the town, the county and the state. The good citizen is concerned in each of these four circles, hence the need of civic study, which in our schooling has usually been merely a record of names and facts. In real civic study four points should be noted; the thing done, by whom it is done, for whom it is done, and how it is done. As a concrete example Professor Thurston traced the development of Chicago's system of water supply from the early and primitive methods to more recent times. He showed how the needs of the growing population, the prevalence of cholera when the water was piped through logs, and the contamination of the lake by sewage, had led to step after step in the extension of our water system. Also how the conscientious work of Chesbrough showed its results for the community. He felt that a child studying such a phase of civic development would better understand the responsibility of the individual, and seeing the relation of the man to the job would begin to realize the need of civic honesty. Indeed, he felt civic study so far reaching in its effects as to be needed in our churches as well as our schools.

The discussion called attention to some Sunday School Lesson Helps aiming at such study, like Mr. Gould's "Mother Nature's Helpers," and Mrs. Caroline Bartlett Crane's "Everyday Religion." Also the fine opportunity for studying important phases of civics by taking up the life work of men like Chesbrough, or like Bernard Moos, whose monument we have in the thoroughness of the work on our public library building.

Mr. Errant showed how education was gaining by the study of civics in the manner outlined by Professor Thurston, and how in tracing the steps of municipal growth, the child would see its relation to the general well being, and would learn the value of patient, continued effort. Mr. Schilling felt that with our population changed so that instead of having 25 per cent of the nation in towns, we have 60 per cent, the civic problems were all the more numerous and important, and that with our mixed population in the West, many of the complicated problems of the modern city would have to be solved here.

Mr. White dwelt on consideration for others as the keynote of all civic movements, and deplored its lack in our everyday life, instancing the so-called listening by people at a reception when some one plays or sings. He liked Colonel Parker's idea of a school as a community, and felt that we would never reach Professor Thurston's larger idea of life if we omitted respect for other's rights in little things. ALBERT S.

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